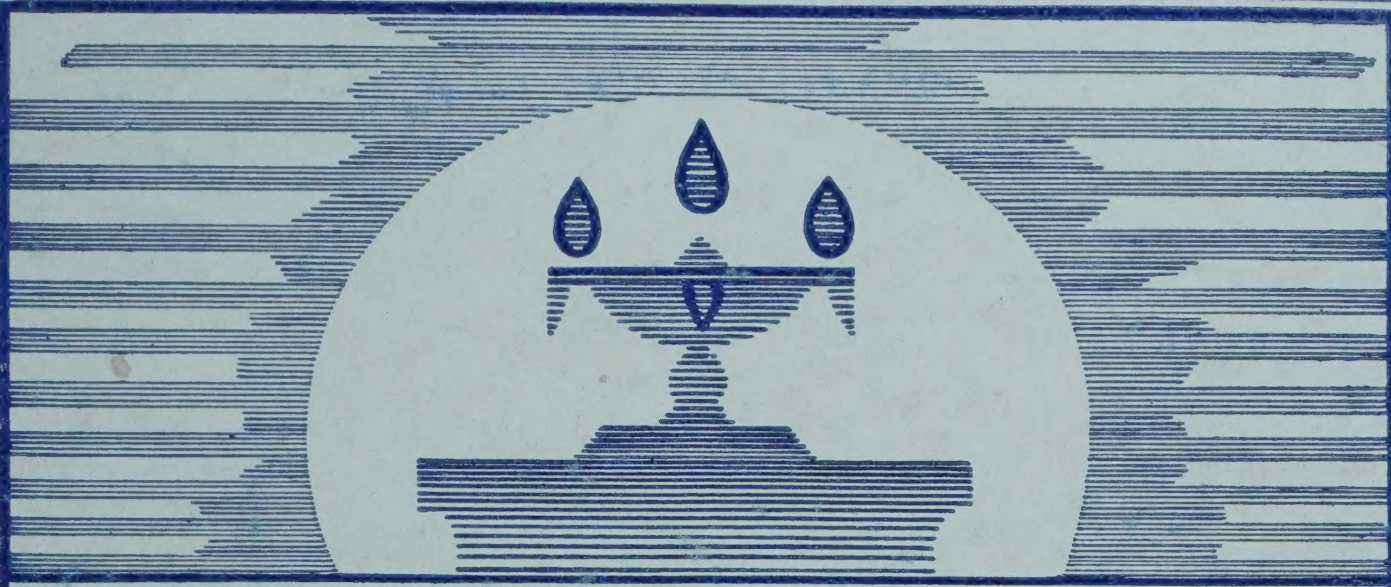

The ARYAN PATH

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXIV NOVEMBER 1963 No. 11

THREE RULES FOR DAILY PRACTICE

[WE reprint this editorial from THE ARYAN PATH, April 1932.—ED.]

THE FOLLOWING is the closing portion, taken from a stenographic report, of a lecture delivered before the Bombay Electric Supply and Tramways Employees' Association, on the subject of the Laws of the Higher Life:

Our circumstances can be and should be changed and the measure of the change is the measure of human evolution. Take your destiny in your own hands and do not be fooled by appearance or by priestcraft and say "fate." Man is the maker of his destiny. This will lose much of its difficulty if we can see that there is an educative value inherent in all our circumstances. The higher life demands a change in inner attitude: man himself has fashioned in the past his present environment, and his future growth depends upon his right endeavour to live not as a body, not even as a mind, but as a Soul. The teaching of the *Gita* is that even the most sinful of men can cross the ocean of evil in the bark of spiritual endeavour. That is the teaching of the Buddha, who promised the boon of Nirvana to Upali, the barber. That is the teaching of Jesus who referred to the kingdom of Heaven as being within us.

The change in inner attitude results in our perception that we are, within ourselves, Souls, capable of willing, of thinking, of feeling; that as Souls we are in the body and possess a mind so that unlike beasts we may ascertain the real value, i.e. the educative value of all things and all people who surround us. This is all the beginning any one needs. A scavenger, a sweeper, a mechanic, a clerk, a genius, all work by the same principle, all evolve, step by step, by the aid of the self-same Law. The moment this perception, this vision of our environment and

of the world at large is gained, that moment the higher life begins. For very many people the process is unconscious and indirect. Asiatic Psychology says: make it a deliberate process.

So begin and change your inner attitude, but do so knowingly, deliberately, self-consciously. See what each event, each object in the environment, each person you contact has to teach you. We require true humility, not mock modesty, to live the higher life. A man who says, "I am humble," betrays himself of the sin of subtle pride. Fix your mental attention on the Soul within and see with the Soul's eye the value of each thing and every being in silent humility.

Now what about the outer practice? Is there nothing to be done in a more practical way, no outer rules to follow? Yes, indeed there is a great deal to be done. But just as the Law about the inner attitude is universal, and applies impersonally to all, so also the Law is the same for all and works its miracle for the poor and the rich, the clerk who does routine toil or the manager who signs letters and cheques! What is that? The whole of the manifested universe is a triple expression of Motion, Space, and Time. Motion is causal and Time and its myriads of objects are effects in Space. We might say that Motion produces Time in Space. But let us not go into metaphysics! And yet it is necessary to get this fundamental of metaphysics that every thing and therefore every man in the universe is affected by Motion, Space, and Time, and our environment is nothing else but an expression or a manifestation of Space, Time, and Motion or Causation. Therefore we find that the law of the higher life in reference to outer things, events and circumstances is summed up in three Aphorisms and these are: Purity in Causation, Accuracy in Space, and Punctuality in Time. We might say these three are all the Law and the Prophets any one needs to lead a spiritual life, a simple life, a higher life.

Learn the three aphorisms: Purity in Causation. Accuracy in Space. Punctuality in Time. Apply them to your own office work, if you please, and convince yourself that the higher life is highly practical. If Soul life makes you sentimental, dreamy so that you are inaccurate, unpunctual so that you are selfish, and egotistic till you are impure, beware of that Soul life! Much passes off as spirituality in this country, and we have to remember always that he who draws attention to himself is unspiritual. To be egotistic of one's own riches is unspiritual, but also it is unspiritual to be proud of sack-cloth and ashes! The truly spiritual man must be inconspicuous, must appear as nothing in the eyes of men.

Be pure in all you cause, i.e., in all you say and do, in all you feel and think. Four-fold is the world for every Soul. Each one of us moves in four spheres: of thought, of feeling, of speech, and of deeds. Apply your trinity to these four things. Be pure and accurate and punctual in your thoughts, in your feelings, in your speech, and finally in your actions. There is a very simple method (all spiritual things are simple because they are straightforward) which is sometimes called the law of elimination. This law eliminates difficulties, pitfalls, and obstacles. What is that law? It revolves round the word "Necessity." Don't do that which is unnecessary; don't say that which is unnecessary (ah! this we find difficult); don't feel, nor think, what is unnecessary. The higher life is the simple life because things are simplified. Note, please, it is not simple living as it is commonly understood; there is a different kind of simplicity, that of necessity. That which is necessary for life must be retained and the necessities of different people are different.

Apply this law of elimination and watch and be attentive not to indulge in unnecessary things; always and always ask of yourself, "Is it necessary to do this, to go to this place or that, to say and speak thus, to feel or think in such a manner?" This will greatly help each one of us to be pure in our motives, to be accurate in the execution of our duties, to be punctual in all our tasks.

To sum up then. First the inner change of attitude which enables us to perceive that each man is a Soul, and is here in the school of life, to learn from his environment, which he must improve by evaluating properly all men and beasts and things. To bring about this change a man must convince himself of the power of his own Soul, and then as a Soul he must handle the affairs of his life, endeavouring to do all things with a pure motive, with a thoughtful punctuality and with deliberate accuracy. The marks of the spiritual man are that he does only that which is necessary and does it with a pure motive, correctly, in due place and due time. Many are the difficulties to be encountered and many too the helps to be obtained, but unless a man starts right, he will go wrong a long, long way. The immediate step in front of us is the looking within to find the captain of the sea of life, and then to steer our vessel with the accurate compass, with the punctual chronometer, but above all with that motive of unselfish good weal and desire to serve the passengers, our fellowmen, by taking our own ship to the Haven of Beauty and Virtue, where the Immortals eternally live to bless and to guide the divine Souls of mortal men.

MORALITY AND RELIGION

[THE FIRST PART of this long study by **Mr. Arthur L. Herman, M.A.,** of the Department of Philosophy at Harvard University, appeared last month. In this second part he examines what he calls the position of Moral Exclusion, i.e., the position which cannot see either possibility or need of formulated morality apart from religious experience and endeavour. Where the religious experience is of the nature of transcending separative personality and realizing Universal Unity, it seems to us, this exclusion is one of form only; all the essence of morality reappears in a higher form in the spontaneity of spiritual living: as an old Indian formula puts it, the *sādhaka* becomes constitutionally incapable of doing wrong.—ED.]

II

RAMANA MAHARSHI ON MORAL EXCLUSION

IN PART I of this paper, I dealt with the five possible logical relations that can be said to obtain between the disciplines of morality and religion. I ended with the two types referred to as the Relation of Religious Exclusion and the Relation of Moral Exclusion. The latter relation, the fifth type of relation in Part I, as a philosophical position, holds that the absolute eradication of morality from religion is the only way of obtaining a true religion (which has as its goal Liberation or *Moksha*, i.e., the producing of a God-like man as opposed to a good man, the latter being the task of morality). Descriptively, the position of Moral Exclusion argues that true religion has always historically been free of moral encumbrances; prescriptively, it argues that for religion to be pure, to be able to pursue its goal, it must or ought to turn away from morality and the command to be good, and concentrate instead on bringing its adherents to God-likeness (as "good" and "God-like" were defined in Part I). To fail to turn away from morality, the argument continues, brings about the death of religion. In Part III I shall demonstrate some of the arguments adduced to support this contention.

A notable champion of the Moral Exclusion philosophy, or so he seems to me if I understand him correctly, is the twentieth-century Indian saint, Bhagavan Shri Ramana Maharshi. I want to quote in full a passage from the book, *Maharshi's Gospel* (Shri Ramanasramam, Tiruvannamalai. 1949) in which the Maharshi (M) is engaged in conversation with a disciple (D):

D. Does my Realization help others?

M. Yes, and it is the best help that you can possibly render to others. Those who have discovered great truths have done so in the still depths of the Self. But really there are no "others" to be helped. For the Realized Being sees only the Self, just as the goldsmith sees only the gold while valuing it in various jewels made of gold. When you identify yourself with the body, name and form are there. But when you transcend the body-consciousness, the "others" also disappear. The Realized One does not see the world as different from Himself.

D. Would it not be better if the Saints mix with others?

M. There are no "others" to mix with. The Self is the only Reality.

D. Should I not try to help the suffering world?

M. The Power that created you has created the world as well. If It can take care of you, It can take care of the world also. . . . If God has created the world, it is His business to look after it, not yours.

D. Is it not our duty to be patriots?

M. Your duty is TO BE and not to be this or that. "I AM THAT I AM" sums up the whole truth: the method is summarized in "BE STILL." And what does Stillness mean? It means "Destroy yourself; because every name and form is the cause of trouble. . . . (pp. 35-36)

I believe the example is a good one for our purposes. It seems to me that three presuppositions underlie the Maharshi's assertions, all of which support the position of Moral Exclusion:

(1) If we are to have morality as a discipline there must be an idea of otherness, i.e., an "other" towards whom or towards which I can act. As defined in Part I of this paper, these "others" may be other human beings or other physical objects, and, perhaps, my *self* can be added here as a significant other towards whom I can act. If there are no others there can be no morality. Now the Maharshi, being an *Advaitin*, denies the existence of such others ("There are no 'others' "); hence morality would be impossible for him, i.e., religion excludes morality for the simple reason that in reality there cannot be any morality. Thus the position of Moral Exclusion results.

(2) A second presupposition which leads the Maharshi to this position maintains that in a state of ignorance it is impossible to do right actions or to bring about good. In a state of ignorance where I see others under name and form, where I classify them, as J. Krishnamurti would say, all that I know is only false knowledge; hence the belief that I am doing good must also be false (if we assume "belief" to be a species of knowledge); for if I really knew the Truth, I would see that the World is the Self and not an object of knowledge *per se*, that

only the Self acts and not the self or ego (thus the Maharshi says "Destroy yourself"). Since moral insight and knowledge are impossible, we are once again led to Moral Exclusion.

(3) A third presupposition leading to Moral Exclusion is the belief that to have a moral discipline there must be freedom of action, a sense of responsibility for the world and its state as it relates to you. The Maharshi undercuts this, not only by (1) above but also with his belief in a kind of cosmic fatalism ("If It can take care of you, It can take care of the world also. . . ."), a fatalism buttressed in turn by (2), which says in effect, "If you don't know what ought really to be done (and we are all ignorant), then don't do it, i.e., don't tamper with the world. He knows all about it; so let Him worry about it."

Thus, through his *Advaita*, by denying all the presuppositions on which morality is based, the Maharshi shows that morality is impossible. We have here a clear case of a religious position which denies itself a moral philosophy even as a part.

In Part I, I stated that the advocates of the position of Moral Exclusion treated moral language (e.g., moral imperatives such as "Be good") as religious language (e.g., religious injunctions such as "Be perfect as God is perfect") by showing that the former always reduces to the latter through simple translation. My reason for assuming this reductionism was that the mystic (the champion of Moral Exclusion) in most instances saw the world as all God; hence any moral imperatives or commands recognized by him would always be interpreted as God's commands and thus as direct religious injunctions to perfect himself in God's image. I have no good reason to feel that the Maharshi would deny this; indeed he makes some interesting additions to the problem of moral *versus* religious language which I think worth discussing.

One of the reasons for engaging in moral activity at all is that the quality of one's actions in this world affects one's existence in a future world or life (Heaven or the next incarnation). This is a popular belief and naturally the Maharshi has to make some comment on it, if for no other reason than that his disciples would be, initially at any rate, concerned about their future state. The Maharshi treats questions about moral activity more in the manner of a Zen Buddhist master (the end of Part III of this paper presents a kind of Zen answer to such queries as were posed to the Maharshi); for the latter are famous for dealing with useless questions by unusual responses, e.g., laughs, slaps, embraces, shouts, and the like. The Maharshi is similarly "shocking"

when he says, in effect, to his own disciple, "That is not your concern," i.e., "Forget about it":

> D. Do not one's actions affect one in after-births?
>
> M. Are you born now? Why do you think of other births? The fact is, there is neither birth nor death. Let him who is born think of death, and the palliative thereof! (*Ibid.*, p. 6.)
>
> [I think the exclamation point, added by the writer of the text, quite effective.]

This is not unlike another, earlier reply, "Let the dead bury their dead" and "Take no thought for the morrow." The Maharshi, then, does not attempt the strict reductionism of moral to religious language that one might have expected of an advocate of Moral Exclusion. But, in a sense, he is practising a form of reductionism here too, which is precisely that mentioned in Part I. He is reducing questions about moral conduct (actions towards others, being a patriot, and the concern about moral action as it relates to future lives) to a religious context, by informing his disciples that answers to such questions can only be given within a religious experience; that is to say, they can be answered only by knowing WHO you are. He is not merely giving a negative answer, such as "Don't ask unanswerable questions" or otherwise merely shocking his students by playing a role rather different from that of the traditional *ṛshi*; for, positively, he is giving them the only kind of answer that could lead to any real solution (Liberation) of their problem (Bondage). Their questions are symptomatic of their ignorance, and answering the question in any other way would not solve their really basic problem; hence the Maharshi lifts the question out of its moral context, and by showing that the context in which it can be answered is a religious context ("...in the still depths of the Self") he is really carrying out what I have called a "reduction," viz., a reduction from a moral to religious context.

In the conclusion to Part I, it was stated that the arguments for Moral Exclusion had a certain merit that was to be found in the cogency and validity of the argumentation itself. I believe that the theological merit of the Maharshi's doctrines can be demonstrated by trying them out on a moral-religious puzzle. I warn the reader beforehand, however, that, lacking pertinent textual material from the Maharshi to begin with, I shall have to rely primarily on his previously quoted text in order to pursue solutions by implication here. By indirections, as it were, we shall find directions out. For our test of theological merit, and in order

to demonstrate the Maharshi's adherence to Moral Exclusion once again, I want to dredge up an old conundrum which dates back to Epicurus, is found among the Christian scholastics of the Middle Ages, penultimately in David Hume and John Stuart Mill, and finally in William James. The puzzle can be phrased in the following way:

If God is omniscient and omnipotent, and if God is all good, then how comes there to be evil in the world?

This argument can, I think, be interpreted as being concerned with two aspects of the relation between morality and religion. On the one hand, it is concerned most obviously with the origin of evil; for if God is all good and all powerful, then how indeed could evil ever come into the world? This aspect of the argument depends on some presuppositions about good and evil, but this need bother no one who wants to make a real problem for the theologian, as we do here. On the other hand, it is concerned less obviously with the doctrine of free action, for if God is all-knowing, then he knows what I have done and what I am going to do, i.e., he knows about my future good and evil actions, and so in a sense these actions are already "committed," not by me but in the mind of God, for I could not do otherwise than what He knows I am going to do. So my action is not mine really but God's. It seems to me that many philosophers and theologians have tripped all over themselves in trying to maintain both God's omniscience and man's free will. Some of these arguments are bad, others are very bad, increasing in pedantic circumlocution in direct proportion to the accumulation of distinctions drawn from the involved terms (what Friederich Nietzsche called "splitting hairs with an axe" here becomes the norm). The Maharshi will have none of this.

The Maharshi's probable answer to the second aspect of the puzzle ("either God is not omniscient, or man is not free" is the form of the usual dilemma constructed from the second argument considered in the paragraph above) can be inferred from what he has already said. In stating that it is God's business to look after both the world and you, he seems to me to imply that God is both omnipotent, in order to "look after" the world, and omniscient (I assume that the best sort of "looking after" could only be done when the future as well as the past are known), and that, consequently, freedom is simply no real possibility at all for the ignorant, unrealized man, i.e., man is just not free (cf. our presupposition (3) underlying Moral Exclusion, above). Thus, the problem of freedom as raised in this dilemma is really no problem at all for the Maharshi, at least as I am interpreting him here, for he

simply denies that the ignorant man is ever free.

A second dilemma obtainable from the puzzle, that concerning moral evil in the world, may be constructed as follows: either God is not omnipotent, or there is no evil in the world. This will also have to be dealt with by indirection (for again the Maharshi does not speak directly to this point in the texts I have seen). It seems to me that this moral-religious problem would simply be dismissed by the Maharshi as unworthy of the attention of a devotee of Truth and Liberation. Just as he dismissed the disciple's question about an after-life and the effects of one's actions in relation to that after-life, just as he dismissed the disciple's urge to speak about good and evil in relation to death and rebirth, so also, I believe, he would dismiss questions about moral evil and its relation to God. I am, of course, purposely overlooking the obvious *Advaita Vedanta* answers to these questions and their dilemmas, in order to work at the problem, through implication, from the actual text of the Maharshi's words. The Maharshi cannot be said to solve the dilemmas arising from our puzzle, and yet it seems to me that the answers he would give (viz., that man is ignorant, hence a slave, hence not free; and that answers to the problem of evil will not save you) are the only possible answers he can offer, given the position he is defending. In each case he would lift the problem out of its moral context (moral evil and moral freedom) and raise it to a religious level, where he would speak instead of man's spiritual bondage and the one thing most needful, which is to reach Liberation by re-asking the religious question, if I can call it that, the question which liberates, as opposed to the question which enslaves, i.e., the moral or factual or historical question. But this attempt to turn the moral question into a religious question, the attempt to dismiss the moral in favour of the religious, was what we called the reduction of moral language to religious language, and this in turn was one of the defining characteristics of the position called Moral Exclusion.

If the Maharshi can now be called an exponent of the doctrine of Moral Exclusion, it would be interesting to enquire into the doctrine that is the exact opposite of his: the doctrine of Religious Exclusion. Such an investigation would not only provide us with a neat philosophical ground on which to better understand and appreciate the Maharshi's own views about the nature of the relation between morality and religion, but might also provide us with an interesting insight into our more modern and secular civilization. Some of the questions we might wish to ask with regard to such a doctrine, a doctrine which some claim

to be *the* philosophy of the modern world, are: If Religious Exclusion, as a philosophy, is dominant, then what happened to religion? And what happened to God? Are there any possible solutions for the religious person caught up in what are curiously referred to as our "irreligious times"?

The context for the doctrine (and the problem) of Religious Exclusion will be taken up in Part III of this paper, and some of the answers given to the above questions will be examined there.

ARTHUR L. HERMAN

(*To be concluded*)

WE receive everything, both life and happiness; but the *manner* in which we receive, this is what is still ours. Let us, then, receive trustfully without shame or anxiety. Let us humbly accept from God even our own nature, and treat it charitably, firmly, intelligently. Not that we are called upon to accept the evil and the disease in us, but let us accept *ourselves* in spite of the evil and the disease.

—AMIEL

THE JNANI IN THE BHAGAVAD-GITA

[We welcome to our pages **Shri K. E. Parthasarathy**. A distinguished graduate of Madras University, he has for sixteen years interested himself in the study of religious and philosophical classics in English, Tamil, Sanskrit, and Hindi, and written many essays for various periodicals on similar subjects. An English commentary he composed in the light of some famous Sanskrit commentaries on the *Viṣṇusahasranāma* is in process of publication.

In this article, written with warm and sincere feeling, students of the *Gita* will recognize an intimate acquaintance with the scripture and a devotee's reverence for its teaching.—Ed.]

The *Gītā* is the divine song of love and is the cream of the Upanishads. It was meant for not only Arjuna but the whole world. It calls to humanity to shed its ignorance and sinfulness and enjoy the sweetness of divine life and love.

Shri-Krishna is the very embodiment of grace or *kṛpā* and is a *Sarvalokarakshaka* or Divine Saviour of All. He guarantees eternal blessedness to every one who seeks refuge in God. In the *Gītā* he has stressed again and again that divine life is the birthright of every man as a son of God and that he can regain his godliness at any stage of his life.

According to Krishna there are four kinds of devotees. They are the man in distress, the seeker of the Self, the man who aspires to wealth and power, and the *jñānī* (man of spiritual knowledge). The first three seek from God by prayer and praise fulfilment of their purposes, which, even when pious, have in them an element of self-regarding. The *jñānī* alone seeks God as the Life of his life and Love of his love and yearns for union with Him. God is dear to the *jñānī* and the *jñānī* is dear to God. A *jñānī* may be called a man of wisdom, a sage, a yogi, a saint, or a *mahātmā*. He is one who knows the true essence of the Supreme Self. He considers God his father and mother, his highest riches, his greatest refuge, his final and ultimate goal. His love of God knows no bounds.

A typical example of a *jñānī* is Prahlada. His mind was so immersed in Vishnu and transported by the rapture of incessant recollection of him that he did not become conscious of his own body even though bitten by snakes. Krishna defines a *jñānī* as one whose undertakings are all free from desire and thoughts of the world and whose actions are burnt up by the fire of wisdom.

The first three categories of devotees are characterized by *gauṇa*

bhakti while the *jñānī* is characterized by *mukhya bhakti*. The *gauṇa bhakti* is associated with *guṇas* or qualities of the mind. In *mukhya bhakti* the *jñānī* loves God and God alone, and his love is free from taint of any kind. Hence Krishna's preference for the *jñānīs*. All the four categories of the devotees know God as the One underlying all elements, all "gods," and all sacrifices. But the *jñānī* alone remembers God without fail at the time of his death. This is in accord with Krishna's express command to Arjuna to think of Him and to fight on the Kurukshetra battlefield so that he might join Him.

God insists on exclusive love to Him in absolute self-surrender to His redemptive will. It is not the offerings made to Him but the spirit of riveted thought and rapt love behind them that is solely pleasing to Him. Whosoever loves Him with all his heart and soul dwells in Him and He dwells in him. This is the attitude adopted by a *jñānī* and he endears himself to God and *vice versa*. The *jñānī* ascends to divine life and God descends into his heart. Eventually there is an eternal and spiritual union between them.

The *jñānī* is not deluded as others are by the human form in which God appears on earth as a divine Incarnation. He recognizes Him in that form also as the world cause and as free from any limitations to His attribute of *jñānī*. The *jñānī* is well aware that He comes down not as a result of *karma* but only on account of His unbounded mercy in order to put down evil, protect the good, and re-establish righteousness. The *jñānī*'s love for Him is so great that he always meditates on Him, repeats His names (which represent His luminous and auspicious qualities), performs such actions as will be acceptable to Him.

The *jñānī* finds no difficulty in worshipping God, as He is willing to accept anything offered in devotion — be it a leaf, a flower, a fruit, or a drop of water. He emulates God and takes no account of differences among those that love Him. He does not reject any one on the ground that he is of low birth, that his figure is not pleasing, that he is of low nature, or that he is not learned. He treats all alike. He extends the same kind of treatment to one that swerves from the practices prescribed for his caste and stages of life, provided he loves God. The conviction of the *jñānī* is that the evil-doer's mind too may quickly turn to *Dharma*, and there his evil practices will soon cease. He wishes the well-being of all without any differentiation or discrimination.

The *jñānī* regards his actions as determined by God, who is the inner Self of all. His work on the religious level becomes worship of God. Indeed, every thought, word, and deed is dedicated to God, who is Him-

self the very aim and end of his life. His will is in tune with the Infinite and his self is offered to the real Self. The centre of his activity shifts from the individualistic to the universal. The religion of the *jñānī* is thus a religion of love and service.

As the Lord is alone dear to the *jñānī*, attachment to anything is as pain and misery to him. If anyone should cause him suffering, he thinks of his own past *karma* as its cause and regards the offender as having merely been used as an instrument for punishing him. He remains cheerful, unruffled, and calm under all circumstances.

The *jñānī* is without joy or grief at agreeable or disagreeable events. He regards with equal indifference respectful or disrespectful treatment meted out to him. He is silent, i.e., does not praise one who praises him or blames one that blames him. He adopts a serene attitude towards friend and foe. He is a rigid follower of the scriptures. He protects the *śāstras* by the example of a life in accordance with them by communicating their teaching.

The *jñānī* does all *karmas* (allotted duties) compatible with his inherent qualities and station in life; he is detached from them by being free from attachment to the fruits of action. He is ever active so that others may follow his lead and do their duties with zest and zeal. To him, the imperative of duty does not in the least depend on utilitarian considerations. Like water on a lotus leaf, the *jñānī* is in the world but not of it. Even when he is active externally, internally he is calm and quiet, so that he may be said to be in action and at rest at the same time.

The *jñānī* transcends the *guṇas*. *Sattva*, *Rajas*, and *Tamas*, which obstruct steadfastness, purity, and self-possession, and becomes a *nistraiguṇya*, i.e., one free from the *guṇas*. Renouncing all egotism, power, pride, lust, wrath, etc. and free from the idea of "me" and "mine," he attains tranquillity of mind and realizes Brahman.

Wise philosophers and spiritual teachers hold that the three *Yogas* — *Karma Yoga*, *Jñāna Yoga* and *Bhakti Yoga* are unity in trinity and trinity in unity. The *jñānī* is really an adept in all the three *Yogas*. The different stages of the *jñānī*'s love of God need special mention in this connection. In the first stage, this love creates in him a desire to know the Supreme Self and leads him to a proper teacher or *Guru*. In the next, it creates in him a longing to see God, and this leads to His being seen. In the last stage, it leads to a very strong desire to be ever with Him and enjoy Him fully. Such a love is called *parama bhakti* or supreme devotion. When supreme devotion comes to its fullness, it bursts all bounds and becomes an infinite longing for the Infinite, which

culminates in the mystic union of the finite and the Infinite. For a *jñānī* whose love has developed into this mystic experience, sin means self-alienation from God and he pines and pants for reunion with Him.

Spiritual excellence is impossible without mental efficiency, and this cannot be secured in the absence of physical fitness. For the support of life and maintenance of the body, food is necessary. Food is also of three kinds — *Sāttvika*, *Rājasa*, and *Tāmasa*, and generates the corresponding qualities in the person who eats it. *Sāttvika* food is dear to the *jñānī* and stimulates him in his endeavour towards perfection.

The glory and greatness of a *jñānī* consist in shedding egoism and renouncing worldliness and seeking and realizing God. He sees everything in God and God in everything. His "attachment" to God effectively bursts all bonds. He is the most blessed and happiest man on earth. Leaving everything to Him and being only an instrument in His hands, he acts wisely and enjoys blissful and rapturous joy.

Krishna himself considers that it is hard indeed to find *jñānīs*. The divine sage, Narada, in his *Bhakti Sūtras* has given a correct estimate of the *jñānīs* thus:

> Exalted souls are not so easy to find; they cannot be recognized as such [by unspiritual minds], even if they are found; but, once found, they are sure to benefit those who come in contact with them.

These words contain in a nutshell the greatness of the *jñānīs*. They are the fine flowers of human life and keep the world going. The world has never been without them. They are its saviours. They represent God in the form of man. They can transmit spirituality with a touch, and convert degraded characters into saints. We cannot approach an understanding of God except through them.

Every spiritual movement was started under the soul-stirring spiritual inspiration of a man of Realization and the spiritual fire in an organization is kept up only so long as it produces a succession of highly spiritual men. The Upaniṣads also abound in references to the greatness of the *jñānī*. Manu goes to the extent of saying that a *jñānī* is superior even to one's father. In the words of Emerson: "Great men are a collyrium to clear one's eyes of egotism. I call him a great man, who inhabits a higher sphere of thought into which others rise with labour and difficulty." *Bhāgavata Purāṇa* considers that service at the feet of great souls is the one means to final emancipation. Such is the greatness of the *jñānīs*.

K. E. PARTHASARATHY

FOLKLORE AND TRADITIONS

[**Mr. John Garway** has made an especial study of the origin of the Aryan race, having served some seventeen years in India. He considers that the old Aryan philosophy of Wisdom has come down to all the Aryan peoples and that its simple outlook is the essential need of the day. We might add that we consider this Aryan wisdom to be the inheritance of all civilized humanity today, and not confined to what the narrower ethnic concept of "Aryan" denotes. Readers will be interested in Mr. Garway's previous articles: "Some Pointers to a Shared Tradition" (September 1953) and "The Aryan Light" (May 1961).—Ed.]

"Popular folklore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature."
— H. P. Blavatsky: *The Key to Theosophy* (Bombay ed., 1948), p. 48

These words prove singularly apt when applied to the "Seven Sciences"; for they reveal the fact that in the very distant past a small body of men knew more about human nature than we do in general today. The following article deals mainly with the "Sciences" in English folklore; undoubtedly, though, there is more to be added from other countries' wisdom, because they were taught by the Seven Sages who figure from East to West.

In England the Seven Sciences were regarded mediaevally as "steps to heaven"; they occur in these works — *British Museum MSs. 17 A.I.* (c. A.D. 1400), *Add. MS. 23,198* (c.1430), *Cotton MS. "Seven Sages"* (c. 1425), John Lydgate's *Court of Sapience* (c.1450), Stephen Hawes's *Pass-time of Pleasure* (1509), William Stewart's translation of Boece's *Chronicles of Scotland* (1535), and John Davies's *Orchestra* (1596). With slight variations they consist of Grammar, Logic, Rhetoric, Arithmetic, Music, Physic, Geometry, and Astronomy; these total eight, but one or another would be omitted to reduce the number to seven. Significantly, they correspond more or less with the classical Muses. Their merit, in the words of the 1400 MS., was

> These be the science seven;
> Who use them well, he may (gain) heaven.

This nomenclature, literally, postulates a liberal education as the way to eternity; yet none of the words can be so taken. "Science" proves to be the corruption of *sanths*, the word from which "sooths" has come,[1]

[1] *Vide* O.E.D., "sooth."

meaning "truths"; the Seven Truths is the expression's better rendering. Likewise each *santh* is an allusion to something quite different, in the manner of Celtic poetry. Consequently the word's meaning is at times hard to identify, due to long forgotten references and to the hazards of oral tradition, but nevertheless comparison with other evidence discloses them as a familiar pattern of ancient wisdom. Grammar, being the study of words, alludes to "The Word" itself;[2] it stood for the Divine Purpose in life. Logic, the "discernment of right from wrong," has misappropriated the term *logos*; correctly it corresponds with the Muse "history" and refers to Knowledge. It is the perception of evidence, while Rhetoric in contradistinction is the utterance of what is judged therefrom, and represents Wisdom. Arithmetic, "*ars metrike*," the art of measurement, should properly be "Measure" itself; it is related to Geometry, the old science of measuring land boundaries, and thus figuratively came to be used for self-limitation or self-restraint, Selflessness:

Who loveth measure cannot do amiss.[3]

Music was harmony, good will, the "physic of the mind"; while material physic implied bodily Health and Strength, the well-being known colloquially as "Youth." Geometry, the "measure of land," referred to property, the main source of Prosperity in olden days; but "measure" was a reminder for restraint over craving for it; the implication was moderate prosperity, contentment with a simple life. Lastly, Astronomy was the study of the heavens, the "unworldly" study of the Purpose of the universe. "Astronomy" thus is a repetition of "Grammar" (or *vice versa*), a reduplication which the next part of this article makes clear was in the nature of emphasis: it stressed the need for strength of purpose, Determination, for Unworldly Aims.

The sources of the various writers' material are fairly well indicated. The 1400 and 1430 MSs. are traditional, going back to some very early date. The *Seven Sages* story has been analysed by Killis Campbell as derived from an Eastern original, the *Book of Sindibad*.[4] Lydgate was a monk of Bury St. Edmunds, and although he says he owes his work *Reason and Sensuality* to de Lorris's *Romance of the Rose,* there is nothing to indicate any ideas from that source save the name "Garden of Pleasure"; nor can the Abbey have furnished his theme, for it is far

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[2] HAWES, line 607.

[3] HAWES, line 2630.

[4] As regards the name "Seven Sages of Rome," it is possible the "Rome" is a mistake for the Seljuk "Rum," which contemporarily was known as the "Eastern Rome."

from ecclesiastical — East Anglian folklore would seem its origin. It attributes the Seven Sciences to a Melissius of Greece, designated one of the Seven Sages. Hawes acknowledges all to Lydgate, which is not to be questioned except for the remark that he seems also to have been in touch with what he calls "poets," who are to be interpreted as "minstrels," the then obsolescent retailers of folklore. He correspondingly tells of Melissius as having been the originator of chivalry, defined by him as the defence of the common weal. Stewart was evidently in contact likewise with the Highland bards, for his version of Boece's *Chronicles* adds to what is in Bellenden's, and his additions bear the mark of authenticity. He speaks of the Seven Sciences as having been learnt by the Gaels in Greece, before coming to Britain. Davies attributes his *Orchestra* to a friend, Richard Martin, "first mover and sole cause of it." Curiously, though, he shows no sign of familiarity with Hawes's work, while a further poem written three years afterwards introduces entirely new matter, so it appears that Martin was passing on to him folklore from yet another strain.

The name Melissius suggests the Milesian Gaels, as does another piece of folklore when analysed, *The Seven Champions of Christendom.* The Milesians were the people from whom England got its earliest name, Albion.

Davies's further poem, *Nosce Te-ipsum,* takes its title from the principle "Know thyself" enunciated by Thales, the Milesian philosopher of Asia Minor and one of the Seven Sages of Greece, who lived in the seventh century B.C. This markedly conforms with the tradition of Melissius. As all of Thales's work has been lost, it is a matter for conjecture whence Davies derived his theme; here it is surmised as folklore handed down from the same Celtic origin. The theme is of extreme value: it teaches the composition of the human spirit. The term actually used is "soul," but here "spirit" is being preferred in order to avoid dogma. Davies's delineation is simple, when once his long dissertation on immortality has been shorn from the poem. He pictures spirit as the force operating the mind, and as working in four stages — firstly, giving the mind its aim, Perfection; secondly, furnishing the means for action, Knowledge (perceived through the physical senses);[5] thirdly, judging

[5] Both in Davies's and Hawes's works "sense" and "senses" are confused (i.e. mental *sense* with the physical *senses*); and the mistake is evidently far older than their era. An endeavour to distinguish between them is made by terming mental sense "wit," Hawes defining the physical senses as "the outward offices of the inward wits"; but this results in an attempt to portray five wits of mind that will correspond with the five bodily senses

the knowledge, and pointing out the right way, Wisdom; lastly, endowing it with strength of Will to carry out the chosen course. Thus, in combination, Davies's two poems, *Orchestra* and *Nosce Te-ipsum*, between them provide a picture of the human mind and of the spirit actuating it, shown diagrammatically on the next page. What is so astonishing is that this diagram must have been conceived in this form by the extreme ancients because it corresponds with and explains so much in past thought. This is particularly apparent when the elements of the diagram are distinguished by colours, as was the earliest practice, before the days of writing. The colours will be found to conform with several widely separate and disguised occurrences in folklore; nor could any other arrangement than this — the logical arrangement — have enabled their usage to be consistent.

The key to this doctrine of the mind lies in appreciating that the colours fulfil exactly the same function as written words. They are merely an older convention than alphabetical letters, older even than ogham notches, yet answer the same purpose. They were chosen self-explanatorily: Blue, the sky, signified Unworldly Aims; White, moonlight, Knowledge (the moon being associated with the mind); Saffron, the colour of dawn and the prelude to the sunshine of happiness, Wisdom; Black, originally the colour of the "lucky" rain-cloud that brought prosperity, eventually stood for Selflessness, replacing "Luck" (the Unknown element in life) for the reason in the diagram; Rose-purple, the hue of the wine that stimulates good nature, Goodwill; Green, the "youth" of the year, Health and Strength; Gold, either corn or metal, Prosperity; and Red, the sword, Determination (to uphold Ideals). In the contraction to seven principles, Red replaced Saffron as Wisdom, signifying determination to maintain it.

The colours accordingly fall into two groups:

Mind — Green, Blue, Black, Gold, Rose-purple.

Spirit — White, Saffron, Red (with Black sometimes added, in its aspect of Perfection, as in the diagram).

These lead to some remarkable survivals. The 5 of the Mind are those of the fingers of the hand;[6] the usual planetary names are of characteristic abstruseness (the same habit as cross-word puzzle allusions); in

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while "common sense" necessarily fails to accord with any physical interpretation. When the cause of this confusion has been recognized, many meaningless complications can be disregarded.

[6] BEN JONSON, quoted in *Brewer's Dictionary of Phrase etc.*, under "Fingers."

The ancient code of Thought : 8 principles for Common Sense and Happiness, distinguished by colours (and here numbered).

The SPIRIT which operates the Mind.		The MIND which the Spirit operates Thoughts of					
	The ABSTRACT	SELF				The WORLD AROUND	The UNKNOWN
It works in four stages as below:	(Pure Intellect)	Mind (Personal Intellect)	Matter (Material Welfare)	Body (Physical Welfare)	Marriage	People Creatures Things	"Luck" etc.
Aim—PERFECTION (pervades the whole)	Pure Idealism	←		Practical Idealism		→	
Means—KNOWLEDGE the White principle (2)	Pure Science	←		Applied Science		→	
Way—WISDOM (choice of) the Saffron principle (3)	Elimination of worldly thought	Sense Elimination of personal bias	"Wealth" Moderation in all things	Health	Duty to children	Duty to Others Generosity and Justice	Eliminate selfish aims
Will—DETERMINATION the Red principle (8)	"Scientific and ethical" Contemplation	←		Resolute Persistence		→	Perfection of the Mind, to meet the Unknown
	Unworldly Aims the Blue principle (1)		Prosperity (*reasonable*) the Gold (7)	Health and *Strength* "*Youth*" the Green (6)		*Goodwill* (Chivalry) the Rose-purple principle (5)	*Selflessness* the Black principle (4)

reality they stand for colours as in the days of the week[7] and in archaic heraldry. The Hand was a mnemonic for the principles of the Mind. The 3 or 4 of the Spirit occur in two survivals: the papal tiara with the wider variation as three crowns, and an ancient spell for "a journey in the spirit." White, yellow, red, translated into silver, gold, and iron (again, archaic heraldry), are the triple crown of the papal tiara; this corresponds with the 3 Wise Men of Bethlehem — Melchior offered gold, Gaspar means "the white,"[8] Balthazar was "the black" (the alternative for red in Lydgate's *Assembly of Gods*[9], and their 3 Crowns figure widely in mediaeval Europe. The second occurrence is in the white, yellow, red, black of the four quarters of the compass, quoted in the *Markandeya Purana.*[10] Again with typical abstruseness these are translated into the 4 elements, instanced by the Iona monk quoted by Fiona Macleod.[11]

> (The fairies) had 4 cities at the 4 ends of . . . the world: that in the north was made of earth; that in the east, of air; that in the south, of fire; that in the west, of water.

and there is similarity in the Chinese 4 Diamond Kings of Heaven.[12] Most significant is the following comparison:

Chinese 8 Signs (*Pa Kua*)	Celtic 7 Faculties Taliessin	Indian 8 Forms of Krishna[13]
Air ("Heaven")	Air	Air
Earth	Earth	Earth
Fire (the Sun)	Fire	Fire
Water	Water	Water
Mist	Mist)	(Ether
Wind	Southerly Wind)	(Mind
Thunder	—)	(Reason
Quietness	Flowers)	(the sense of "I"

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[7] See *Quarterly Review*, Jan. 1961, under "Druidism."

[8] *Brewer's Dictionary*, under "Magi."

[9] Line 260.

[10] LIV. 16, and CIX. 62-66; see also *Secret Doctrine* pp. II. 178, 323-4; also in Mexico; Lewis Spence's *Religions of Ancient Mexico*, Ch. IV.

[11] *Works*, IV, "Iona."

[12] WERNER, *Dictionary Chinese Mythology*, under "Ssu Ta T'ien-Wang," "Mo Li-ching," and "Star-Gods."

[13] *Bhagavad Gita*, VII. 4.

The basis of each is the 4 elements; this in turn takes us to the Chinese spell for a "journey in the spirit," consisting of a cryptic reference to them:

> Four words crystallize the spirit in the place of power:
> In the sixth month the white snow is suddenly seen to fly.
> At the third watch the disc of the sun sends out shining rays.
> On the water blows the wind of gentleness.
> Wandering in Heaven, one eats the spirit-power of the receptive.
> And the deeper secret within the secret:
> The land that is nowhere, that is the true home.[14]

Melting snow is water; sunshine, fire; wind, air; "the receptive," the earth (*vide* Wilhelm's "Introduction"); and the "land that is nowhere," the spirit. The long and short of these widespread allusions to the 4 elements, quarters of the earth, and colours is — the human Spirit, in its 4 phases of action: Aim (perfection), Means (knowledge), Way (wisdom), Will (determination).

The Chinese signs for them and for the Mind deserve notice:

——— ——— — — — — — — — — ———, ———
——— — — ——— — — — — ——— ——— — —
———, ———, — —, — —, ———, ———, — —, — —; they are clearly a group, and they look uncommonly like the interchange of three notched sticks. Can they have been the 3 rowan rods of Celtic lore, on which were written all the "sciences"? The 8 signs date back to 3000 B.C., and must have been earlier; thus, from that era wise men have existed in many lands who understood and taught the working of the human mind, in the form of plain reason. Furthermore, they achieved the faculty for making "journeys in the spirit," that is to say of freeing the mind temporarily from the body; but that is another subject.

A very brief reference to theology will suffice. The aim, Perfection, is contained in — "Be ye perfect, even as (the Spirit which made you) is perfect,"[15] and "The peace of (perfection) is with them whose mind and soul are in harmony . . . who know their own soul."[16] More has already appeared in THE ARYAN PATH.[17] So, in conclusion, why is there general reluctance to "know thyself"?

JOHN GARWAY

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[14] C. F. BAYNES, from R. WILHELM and C. G. JUNG: *Secret of the Golden Flower.*
[15] *Bible, "Matthew,"* v. 48.
[16] *Bhagavad Gita,* v. 26.
[17] May 1961, p. 206.

ACROSS THE ABYSSES

[SINCE he contributed his thoughtful article "The Worth of Jesus to the World of Today" to our July 1951 issue, our esteemed friend, the **Rev. Fred Smith**, has "travelled much and far, physically, mentally, and spiritually," as he writes to us. Looking back upon his wide experience from the vantage point of his seventy-seven years, he declares the supreme importance of crossing, by mental and spiritual effort, the "abysses" that appear in the outer and inner worlds of men.—ED.]

I HAD THOUGHT to title this article "Across the Abyss" until, on further thought, due to a series of glances over my past experience, I saw the need for a plural affirmation instead of the singular enwrapping word I had chosen at the first with singular *naïveté*. The direct cause of this change lay in the fact that recently I had passed my seventy-seventh birthday, giving a symbolical double tinge of perfection to my life, which called for double care now in all that I said or wrote. I had not arrived at the age of three-score years and ten plus seven more without the shedding of not one ignorance but many.

With the agility with which that which men call memory is endowed my mind went back to the day when I was born. Others recalled it for me. Like all children I was born enwrapped in the swaddling clothes of manifold ignorance. In delightful verse the Victorian poet, Tennyson, had framed the fact for me. My ignorance was complete; total. I had no language but a cry. But there were agents many who, ere I knew it, began to help me bridge the abysses that surrounded me. Tennyson has phrased the first bridgings as follows:

> The baby new to earth and sky
> What time his tender palm is prest
> Against the circle of the breast
> Has never thought that "this is I";
>
> But as he grows he gathers much,
> And learns the use of "I" and "me,"
> And finds "I am not what I see,
> And other than the things I touch."

Thus, through the help of many friends and forces, I learned, again and again, that the attainment of wisdom is always over the hurdle of a one-time limiting ignorance. Allow me to summarize a few of them. I was trained early to manipulate sound into speech. To this day I have never ceased to wonder at the marvel of this manipulation. The partic-

ular manipulation of sound into which I was initiated and instructed is known to the world as "the English language." Incidentally, to remind my congregations (since I had chosen to be a preacher) of this tremendous fact from the religious point of view, I would ask them if they had ever seen a group of cows at prayer? That was an abyss which we, but not they had crossed.

But my experience has long since taught me that the word should be, not abyss, but abysses. I can still recall my passage from the Lancashire dialect to the cultured speech known as "fine" English. Three growing lads, aspiring to the ministry, found it necessary to mould their speech from "broad" to "fine" English. To achieve this they fined each other a halfpenny when one or the other used a word that had affinity with the dialect instead of the sound of cultured English.

But the one who writes these words remembers now, with feelings akin to pain, that this was only the beginning of a long process. Human speech is a thing of many articulations. Some humans have sought to gather them all into one mode of sound so that the many barriers raised by various languages shall be eliminated by one common language. But that is yet a far from realized goal.

Meanwhile the hurdles of ignorance are being cleared, one by one, by other intermediaries. I make mention here of two. The first of which I make mention is that of the translators. Without them we, who would have all men brothers in understandable speech, would be shut out from many joys. Unless the philosophy this very magazine seeks to promote came to me in English I could not understand a word of it.

But more than this is the basis of a common understanding. The thoughts of many humans are broader than the measure of their speech. The sense of our thoughts overleaps the limitation of the sounds we make which we call speech. A perfectly apt illustration comes to me across sixty years and six thousand miles. At that particular time and place I was introducing myself and a class of teen-age boys to "the great religions of the world." It was adolescence being introduced to catholicity now strutting the world as ecumenicity. We were leaping high and far in those days. And the end is not yet.

To enumerate all the springboards from which one leaped in those days would take more space than there is room for here. One springboard, reminiscent of a game played by children, then as now, called a hop, skip, and a jump comes to my mind. Geology was emancipating us mentally, but physically we were bound geographically. Then too there was the clarion call to one's intellect of the American Emerson: "Whoso

would be a man must be a nonconformist." Catholicity married to nonconformity! Then, too, came the voice of a liberating one called Horace Greeley crying across the ocean: "Go West, young man, go west." And we heard the cry and heeded the call. We needed a new world into which to cavort. The old world we knew was not large enough for one's dancing feet or far flung faith.

Chronologically life brings its continuing emancipations, provided one keeps alive the flame of freedom in one's heart. Freed from the parochializing trammels of the old world, one subconsciously ranged more widely and freely in the spatial vastness of the new world. This came most to emergence if, like myself, one's chosen location was on the then frontier of civilization called the Middle West. A nation and a nationality was in the making. Nations were being mixed, or to use the current simile of that day, were being melted into one. One became sensitized to other approaches to truth than those to which one had become accustomed in the old world.

Many factors contributed to this emancipating end. I here mention but two of these many currents. I came on a magazine called *The Catholic World*. It was a publication of the Paulist Fathers of the Roman Catholic Church. These defining facts were of little consequence to me compared to the greater fact of the emphasis placed on catholicity. My mind was ripe for such an experience. I was ready to sense new horizons. Then, in the providence of whatever powers there be overarching life I happened on another mazazine called THE ARYAN PATH. There I read the following:

> The Aryan Path is the Noble Path of all times.
>
> The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school.

Here, in very deed, was a catholicity that was meat and drink to my essential self. Here was an emancipating path on which one could walk ever onward and upward to ever-beckoning horizons. Ignorance after ignorance could be surmounted. Always there was more light and truth to break forth, which philosophers and observers sought more or less successfully to embody in their phraseologies. In the hurdling of the many abysses of ignorance I could take these embodyings for what they were worth. Not all have I found to be of equal

worth. But some of them I have found to be worth much.

And now that seventy plus seven years have made their contributions to my assessing of the environments in which I live and breathe and mould my being, I wait upon the shored-up margin of time for that remarkable experience of a new life which Tennyson so aptly called "the second birth of death." I close this dissertation with some further words of Tennyson:

> So be it: there no shade can last
> In that deep dawn beyond the tomb,
> But clear from marge to marge shall bloom
> The eternal landscape of the past.

Thus the glory of the past. And before me the glory yet to be of a future all unknown. Life, in all its multiplicities, has brought some certainties on which my faith can bank. The firm faith of Whittier is mine also:

> To one fixed trust my spirit clings:
> I know that God is good.

The abysses that have been bridged give guarantee that the abysses yet before me can be bridged. This noble truth all far-seeing ones agree in articulating. East and West, North and South are one in that belief. So, in the words of a Western hymn I close:

> Amen, so let it be.
> Life from the dead is in that word:
> 'Tis immortality.

FRED SMITH

CELEBRITY

I expected a swagger and confident smile,
The air of a man who has travelled most lands,
Yet there you stood nervously fumbling for words
While signing of autographs, shaking of hands.

Disappointing it was in a way, it is true,
To learn that like others your feet were of clay,
Yet strangely enough I prefer the real you
That I met in the flesh for the first time today.

HERBERT BLUEN

THE FUTURE OF TAMIL

[**Shri Ka Naa Subramanyam,** a very well-known Tamil writer and critic, reviews the present, and tries to assess the future, of the Tamil language and literature. He speaks plainly where he sees tendencies injurious to the good of Tamil, but expresses a strong hope for the flowering of that ancient language in a literature which will take the living speech and turn it to bright creative use.—ED.]

"A FOOL — he thought that the Tamil language would now die slowly of neglect," sang the poet Subramania Bharathi, in an indignant poem of the first decade of this century, in contemptuous reference to a professor of history whose love of English was so great that he looked with undisguised loathing on Tamil. In those decades the rivalry was between Tamil and English; the situation has changed now, till at least a few of us recognize the influence of English on Tamil as largely beneficial.

It is tempting and at the same time somewhat foolhardy to offer forecasts of the future of Tamil, for even the most astute of critics can only offer guesses where the future is concerned. Certain trends, however, are discernible which make the task of guessing easier and worth while.

Of all contemporary and discernible trends in Tamil today, certainly the most easily discerned, seemingly the most influential, and perhaps the one most likely to have disastrous results, is the "purist" trend. Allowed to have its own way, it will see to it that language is kept "pure" at all costs — even at the cost of sanity and adequacy. In the purists' hands the language will become, nay, has become, unfit for anything except for singing its own past. These purists are the enemies of Tamil, but they are the most vociferous in crying "wolf" today at all kinds of influences.

Not only the future, but the very best part of the past of Tamil will be done away with by these "purist" enemies of Tamil. If they had their way they would like to wipe the Tamil slate clean of the greatest poem of the language, *Kamba Ramayanam*, because it is, according to them, an Aryan story. Not only politicians but academicians play surreptitiously at this game. A fanatic among them said publicly the other day that if the *Tolkappiyam* contained Sanskrit influences, it was no part of the Tamil heritage! At this rate most of the glorious poems of the Tamils and all of their commentary would be

sacrificed and the Tamils would be left with nothing except the nebulous speculation that the first monkey in the world lisped in Dravidian measures and that the first human life was born in a submerged continent which was ruled over by the Pandyas, great lovers of Tamil even before Tamil was!

Happily there are other trends in Tamil which accept the past as it is — the defeat of Ravana as well as the victory of Rama; the story of Aryan Agastya, legendary creator of the Dravidian tradition, and the long etc. of race memory and legend. This trend insists on accepting the past in all its imperfections and implications and critically examining it. The critical examination of the past, by a scholar of impeccable talent like S. Vaiyapuri Pillai in its chronological aspects, and by a man of taste like "T.K.C," who for the first time in Tamil literary history seems to have perceived that some poetry was good while most poetry was not so good — these two elements are a hopeful sign for the future of Tamil. That both these scholars are no more and that both of them were unacceptable while they lived and considered irrelevant by a dense academic world in Tamil does not matter in the final analysis, because their work remains, cannot be done away with, and, with time, will gain more and more currency.

With two thousand years of tradition, an overheavy weight of it, swollen by uncritical acceptance of all that has survived, the Tamil language is still a living language, capable of growing to meet all needs. One has only to hear two different speakers — one, say, from Jaffna in Ceylon and the other from Madras, the southern and northern extremities of the Tamil-speaking world, to sense the living quality and possibilities of the language. Not only the intonation and the rhythm but also the nuances of meaning, the sequences of words, the assembly of phrases, emphases, and content are as different as can be. They vary pulsatingly, livingly. A Tirunelveli man, a Coimbatore man, and a Tanjore man conversing can give us the effect of three different human personalities speaking, and speaking to some purpose. In this vast and varied difference lies the greatest promise of the future of Tamil. Here are riches indeed for a novelist, for a short-story-writer, for a poet. The work of Shanmugha Sundaram (Coimbatore), of T. Janakiraman (Tanjore), and of Sundararamaswamy (Tirunelveli with a tinge of Malayalam to it) — all three living writers of fiction — demonstrates the possibilities and the implied future of Tamil. The pale academic styles of novelists and commentators whose language is far from the living speech are by contrast nullifications of the past as well as the future of Tamil.

Attempts to standardize the Tamil language were known as early as the fourth or fifth century A.D. Its centralization round about the (sacred-to-Tamil-*sanatanis*) Pandya kingdom at Madurai was attempted, and the legends about the so-called *sangams* gained currency on the strength of these attempts at centralization, if we can believe contemporary literary evidence. It is to the glory of the Tamils that their language and they themselves resisted all such attempts and have survived to this day. One would guess that the climate in Tamil is ripe for a rich and great literature, great in its nuances and living expression, great in its dialectal possibilities.

Add to this the fact that the Brahmin–non-Brahmin equation is today vitiating Tamil literature as it vitiates not only politics but also many other aspects of life in Tamilnad. But when a non-Brahmin writer like the late "Pudumaipittan" demonstrates that his Sanskrit content is larger and more skilful than the Sanskrit content of a Brahmin writer like the late Ku Pa Rajagopalan, he is, even if unconsciously, revealing the broader lines of a future for Tamil language and literature. And he was definitely in the tradition of Tamil — much more than the academics can claim to be.

It cannot be claimed that the Tamil language has yet become adequate for many contemporary purposes. For creative writing, the genius of men like the late "Pudumaippittan" and Ku Pa Rajagopalan and the happily living Mowni and L. S. Ramamirtham has refashioned it to their own purposes. But the pedants have been raising a hue and cry against "un-Tamil" usage of Tamil, as if the tradition of Tamil prose initiated by Beschi and carried on by persons like Ibrahim Shah Rowther, by a friend of the pundits like Ananda Rangam Pillai, who in his *Diary* preferred to use a homelier Tamil, like Vedanayakam Pillai, were not valid but only the tradition (and latter-day at that!) of Maraimalai Adigal and Thiru Vi Ka! The best creative Tamil prose today is in the earlier tradition, of Tamil as spoken by the living peasant and not the pedant; the really valuable writers of Tamilnad write in the spoken idiom of the people instead of the pale, academically correct, uncreative prose of the academics and pundits.

The purists, however, claim that pure Tamil is and has always been adequate, though it is demonstrable that it has not. They have succeeded in inducing in themselves a self-complacent attitude that has been militating against healthy growth in any direction. But the feeling that the language advocated by the academics is not adequate, and will never be adequate, has begun to seep into the consciousness

of the general public, and this is a good sign for the future of Tamil.

The tendency to work on Encyclopaedias as against primers is a regrettable weakness under present conditions. This is no reflection on the Tamil Encyclopaedia which has just been completed in nine volumes meticulously modelled on the *Encyclopaedia Britannica*. It is a pioneering effort — all the greater credit to its editor — and like all pioneering efforts it is good in parts and bad in parts, very bad especially in the scientific parts. It suffers from the leprosy of purism in spots, and one cannot help feeling that it suffers from the lack in the Tamil language of proper primers on the subjects the Encyclopaedia deals with.

For nearly eighty years now, beginnings, promising beginnings, have been made off and on with attempts to make Tamil adequate for current needs. All the efforts have more or less petered out after a few years of "acclaimed" success. It is time to take stock and to re-plan efforts.

Why have earlier attempts failed?

I have indicated the reasons indirectly in the preceding paragraphs. Mainly it has been the effect of the purist trend in Tamil and the insane Brahmin–non-Brahmin conflict that has kept the language more or less inadequate for three generations now. Neither the old Brahmin nor the present non-Brahmin supremacy can be considered just. We need to reach a temper such that a good book is acceptable to the academics and to the public at large, irrespective of the author's caste.

If the purists could be muzzled for a generation; if the Tamils judiciously planned primers in all fields of contemporary knowledge and advanced step by step to Encyclopaedias; and if the communal, Brahmin–non-Brahmin conflict were laid to rest by acceptance of a casteless basis for all good effort — I do not see why a generation from today the Tamil language should not be quite adequate for all purposes. These three ifs are to my mind crucial for the future of Tamil. There is no machinery today in Tamilnad which can satisfy the conditions: the purists are rampant; the rewards for encyclopaedias continue to be temptingly large; and the politicians and the powers that be are, for their own reasons, interested in not only keeping the Brahmin–non-Brahmin question alive but also creating other communal and by no means inevitable equations. There seems today no chance of achieving Tamil adequacy in ten generations or even twenty.

But let us not despair of the future of Tamil.

I have been speaking of contemporary, and by implication future, needs, but my own interest as a literary critic who is also a creative writer is, so to say, in the timeless Tamil tradition that is two thousand

years old as some would put it, or only two hundred years old as some ultra-modernists would insist, dating real Tamil literature from the day of its contact with the modern West. It is to this timeless tradition that we writers have to add.

Even at the risk of being tedious and repetitious, I should like to add that this timeless tradition has been added to by a few modern writers too — like the Italian Beschi and Saint Thayumanavar in the eighteenth century; and the novelists Vedanayakam Pillai and Rajam Iyer and Madhaviah, the prose-writers Arumugha Navalar and Ibrahim Shah, the poet Jothi Ramalingam, and the real pundits like Dr. Swaminatha Iyer, all of the nineteenth century. In the twentieth century the list is slightly longer and is, I am confident, being added to — for among the dead we have such names as Subramania Bharathi, who was an innovator and the man of the moment in his prose as well as his poetry; V. V. S. Iyer, who pioneered literary criticism and the short story in Tamil; "Pudumaippittan" and Ku Pa Rajagopalan, short-story-writers; "S.S.V.," a serious novelist who added to the tradition of the three pioneers; the literary historian Vaiyapuri Pillai; and the first of the all too rare real critics, "T.K.C." Among the living we have Mowni, Na Pichamurthy, T. Janakiraman, Chidambara Subramaniam, L. S. Ramamirtham, Ku Azhagirisamy, Sundararamaswamy, and Jeyakanthan (the last a bit unequal perhaps in his work) — all short-story-writers; Shanker Ram, Shanmughasundaram, Chidambarasubramaniam, Ka Naa Subramanyam, T. Janakiraman, novelists; and A. K. Chettiar, in travel literature.

Other departments of letters are perhaps largely neglected. Literary criticism is discouraged and the critic thoroughly hated. But I, as a critic, usurping some of the unenviable functions of time, can discern a future when, in other departments of letters and in criticism there will be serious work done in Tamil. There is certainly a large and noble future for Tamil; there are serious and discernible indications of it even in the work that is being done today. The work of each of these writers (a few might be added or taken away by other students from my list), each in its own manner, is full of promise for the future of Tamil. The hard core of the timeless tradition of the Tamil will continue, validly, valiantly.

All good writing, it will be granted, is done in time; what may not be so easily obvious is the fact that all good writing is done *against* the ruling spirit of the times in which it is done. The "against the times" is the adding to the tradition — each writer has his own manner

of being of and against his times. While the content that is of its own time may be recognizably the same in most cases, the "against" content is unique, individual, personal, new, perpetually refreshing.

The publishing world in Tamil is not all it should be. It is full of graft and corruption and success-mania, of formula-ridden, cliché-laden preferences. The reading public is influenced by a growing library movement which is in turn ruled by a bureaucracy by no means literate in a literary sense. The magazine world is again formula-ridden, treading the same worn paths, catering to the lowest common measure of Tamil intelligence or religiosity. Real writing is resented by the magazine world as it might in this unstable world put the magazines out of circulation, if it could. If it only could!

All is not well, certainly not even mildly well, with the Tamil present. But that does not argue against a glorious future. Some good work is being done, as I have instanced, and appreciated, though in small circles. The future may look forlorn, but this only means that the future writers of Tamil will face once again the problems which the pioneers have already faced but have not been able to solve for others even if they have solved them for themselves. It may only mean that future writers will face more and more serious problems than writers of the preceding and present generations have faced. A handful of earnest serious writers is all that a language needs to keep alive its literary tradition, and that handful we certainly have among the Tamils. That they are not the best-known of the writers just now or that they do not share the honours that the establishments like the Sahitya Akademi or the AIR bestow in a stream on the second-rate is only in keeping with the spirit of the times.

The future is certainly bright. And the writers of the coming generation in Tamil will come to grips with their problems in no spirit of compromise or giving up. They will have before their eyes the example of quite a few writers of the present generation to inspire them.

KA NAA SUBRAMANYAM

NEW BOOKS AND OLD

"THE WAY TO COMMUNAL HARMONY"*

THE CONFLICTS of our century have reopened controversies long considered closed and sharpened the edges of current ones. Established assumptions must be subjected to searching scrutiny all over again in the light of, for instance, Hitler's Germany, Stalin's Russia, and the communal trouble in India. Gandhi worked for toleration based on understanding and respect throughout his long life and, though his immediate concern was India, his approach, his way of handling situations, and his conclusions are pertinent to man's condition everywhere today.

In India the secular State is still regarded as a way out of the narrow denominational intolerance which has been the cause of so much bloodshed and cruelty in the history of mankind. In Europe we are confronted with nothing less than the failure of the secular State. The painful realization has been forced on us that life, liberty, and the pursuit of happiness are no safer in the hands of politicians than they are in the hands of theologians. There is not much to choose between a State dominated by a political party and a theological State.

Has the time not come when we should say of a man's politics what it has become customary to say of his religion — that it is a purely personal matter? That it does not and must not affect anyone but himself and those who associate with him voluntarily?

Ethics was separated from religion long ago. The existence of a fundamental ethics common to all religions has become generally recognized. The teaching of this ethics was made the concern of the secular State in order to protect men from oppression by sects. Has the time not come for ethics to be separated from politics also? Is there no ethic common to all political parties? If so, to whom is the teaching of this ethic to be entrusted? Can the State be made as safe from domination by a political party as it has been made from domination by a theological organization?

Never, in the history of religion, has adherence to a creed been made the basis of national sovereignty as language has. Pakistan is founded on the crudest of fallacies. The case of the Jews is different. Race and religion and language are one in their case. Conversion and proselytization are not practised. One is a Hebrew by birth or not at all.

With the decline of sovereignty in the modern world the concept of a nation has been considerably weakened. Traditionally political sovereignty has been invested in the nation-State, but the nation-State is largely outmoded. The State that is emerging will comprise many political units, just as it comprises many social units of diverse patterns, many racial units, and many denominational units.

If the State cannot be equated with religion, society, race, or political organizations, then what is it? According to the Oxford Dictionary it is "an organized political community with a government recognized by the people." In the context of the contemporary world it is better to eliminate the word

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* *The Way to Communal Harmony*. By M. K. GANDHI. Compiled and edited by U. R. RAO. (Navajivan Publishing House, Ahmedabad. 522 pp. 1963. Rs. 8.00)

"political." Let us have a new definition. Unto Tahtinen, the Finnish scholar, gives a good one in his book, *The Theories of Punishment*. According to him the State is an ethical framework within which those things are assured to each which, for the sake of the general good, it is convenient that he be allowed to possess.

The State is an ethical framework. This ethics is codified in laws, the validity of which is recognized by the people. Laws always lag behind experience. Therefore, although the ethical framework takes material shape in a legal framework, the distinction between legal and moral offences must not be forgotten. Legal offences are not invariably moral offences and moral offences are not invariably legal offences. A disparity not infrequently occurs. The process of relating the legal to the ethical is continuous and one which requires unflagging vigilance. The dead wood of obsolete customs must be cut away and new rules framed to deal with new experience. The legal framework is therefore subject to constant amendment, adjustment, and revision.

There is an ethical code common to all systems of religious belief. The same code is applicable also to all political systems. It is in this ethics, an ethics common to and yet distinguishable from all theological, political, and legal codes, that man's hope for the future lies. Gandhiji guides us in our search for it and directs our efforts to make it the basis of our living, individually and collectively. It is for the recognition of the existence of such a code, its formulation and activization in the affairs of men, that we must plead today.

LILA RAY

"INDIA AS A SECULAR STATE"*

THIS careful, competent, and comprehensive study of India as a secular State by Professor Donald E. Smith of Rhode Island University is the final outcome of several visits to India since 1954. His earlier book, *Nehru and Democracy: The Political Thought of an Asian Democrat,* published five years ago, contains a chapter on Nehru's concept of the secular State, and this book is in some respects an expansion of those ideas against a wider background, Indian and foreign. The reviewer recalls with pleasure the several meetings he had with the author during 1961, when some of these relevant topics were discussed. He is now engaged on a three-year project of research on the relations between religion and the State in South and Southeast Asia, and this book may be considered, in a sense, the first instalment of that broader survey, which is sponsored by the Carnegie Corporation of New York. The young author, who came to India as a Fulbright research scholar, is eminently qualified for his task, not the least among his advantages being that he was already married to an Indian lady, to whom he expresses his indebtedness for having introduced him to "the life of her native India."

In view of the fact that admittedly religion has been the most powerful single factor in the development of Indian civilization, Professor Smith holds that India's emergence as a secular State must be regarded as a highly significant political, social, and religious phenomenon. It is a noteworthy contrast to the very different policies adopted by her immediate neighbours

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* *India as a Secular State.* By DONALD EUGENE SMITH. (Princeton University Press, New Jersey; Agents: Oxford University Press. 518 pp. 1963. Rs. 30.00)

— Pakistan and Burma — who have set out respectively as Muslim and Buddhist states by normal constitutional processes, although modified to some extent by later military régimes with a more secular orientation. The author considers that the image of India as "leader of free Asia" has a substantial core of hard fact, although this has to be interpreted with important restrictions, and that the phenomenon has to be gauged in the perspective of "the very considerable prestige and influence of India among the other Asian countries." Since the book brings its survey of happenings only up to June 1962, we are left guessing as to how far, in his opinion, this prestige and influence might have been affected by the recent Chinese imbroglio.

The presentation is systematic and well documented. Seven parts, each comprising separate chapters with sections and sub-sections, deal with the main headings: the secular State in the world perspective; its historical, constitutional, and theoretical basis in India; the problem of religious liberty and State regulation; State versus religious regulation of society; the secular State in relation to culture; majority-minority relations; and, lastly, the author's own conclusions. All together, they are woven into a complex pattern which tries to do justice to the multiplicity of factors involved such as the diversity of religious life as well as the legacy of communalism and partition, the influence of ancient Hindu values as well as the impact of the West, the leadership of religious Gandhi and agnostic Nehru, the tendency of traditional religions to regulate virtually every aspect of the life and the tendency of the modern State to do the same.

To the question whether India is a secular State, the author's answer is a qualified "Yes." He believes that the notion is well conceived and indeed vital to India's national development, although lacking in emotional appeal. The possibility of a future Hindu State in India cannot be summarily dismissed, although its probabilities are slender. In the author's view, the secular State in India has "far more than an even chance of survival." At the same time, he is fully cognizant that problems have arisen for which there is no clear parallel in Western experience, which has contributed so greatly to India's political evolution in other respects: "Indian solutions must be found for Indian problems."

Professor Smith has done a fine piece of work, perhaps the first of its kind on this scale so far. It is marked by thoroughness, balance, and essential sanity. Every educated Indian ought to read it. It will help others also to gain a true perspective on a much debated and momentous subject.

K. GURU DUTT

Mysticism in World Religion. By SIDNEY SPENCER. (Pelican Books A 594. Penguin Books Ltd., Harmondsworth, Middlesex. 364 pp. including Index and Bibliography. 1963. 7*s*. 6*d*.)

The Rev. Sidney Spencer in his *Mysticism in World Religion* has attempted with great success a single volume in English describing mysticism in the various religions. The author, formerly Principal of Manchester College, Oxford, now a Unitarian minister in the West of England, is a well-known authority on comparative religion and mysticism. His book is no mere compilation or sketchy summary: he throughout displays his comprehensive erudition with controlled vigour and without superficial generalizations.

The scope of the work is the whole spectrum of mysticism. Starting with the role of mysticism in primitive re-

ligion, the author discusses its place within the Hindu, Buddhist, Taoist and Confucianist religio-philosophical traditions, with detailed reference to the relevant sacred writings. The discussion of Greek and Hellenistic mysticism, fascinating for many insights, ranges from the Eleusinian and Dionysian cults, through the mystical aspects of Platonic and Aristotelian thought and the "negative theology" of Philo and the Hermetic movement, to Gnosticism, the mystery worship of Isis and Osiris, Mithras and Cybele, concluding with a profound treatment of Plotinus and Neo-Platonism. An examination of Hebrew mysticism prefaces a detailed analysis of the place of mystical understanding and experience within Roman, Orthodox, and Protestant Christianity. After a fascinating chapter on the mystical piety of the Sufis within Islam, the author concludes by reviewing the universal consensus of mystical understanding, and its contemporary relevance.

Mysticism is known where religion is known. Though many and varied in its surface expressions and language, mysticism throughout the great religious systems of the world reveals common patterns: the explosive, beyond-words, beyond-human-understanding, direct experience and "knowledge" of God, and the consequent yearning for true immortality by absorption of the soul into the divine "All-Soul" of the Godhead. In some religions, mysticism has a central place — "the realization of God within the soul . . . is the keynote of Hindu piety" (p. 18) — while in others it is relatively marginal, as far as official doctrine is concerned — "In the main stream of Protestant orthodoxy, mysticism of any sort holds no necessary place" (p. 268), yet everywhere and always the mystical experience possesses a self-authenticating and self-impelling dynamic of its own. The mystic has often made the breakthrough in the most unlikely and unpromising contexts, for instance Sufism in Islam and the incidence of Boehme, the Cambridge Platonists and the mystics of English Independency in the seventeenth-century Protestantism. (I would have liked some reference to John Bunyan's contribution here.)

Mysticism has by no means always been contained within the formal categories of official orthodoxy. Its claim to direct knowledge of the truth of the Godhead inevitably arouses tension *vis-à-vis* the dictates of establishments. In a divided world needing the harmony of religious truth yet witnessing credal controversies, the mystic surely is still essential. With its "inherent trend to universalism" (p. 338), its emphasis on true religion not as outward forms but as Inner Light expressed in Love, and its compassion for the suffering of the world, mysticism has a unique contribution to make if Man in the second half of the twentieth century is to avoid a global culture of soulless materialism.

BRIAN GEORGE COOPER

Christianity at the Crossroads. By GEORGE TYRRELL. Foreword by A. R. VIDLER. (Allen and Unwin, London. 184 pp. 1963. 31*s.*; *Religion in the Modern World.* By LORD NORTHBOURNE. (J. M. Dent and Sons, London. ix+110 pp. 1963. 16*s.*)

Many older readers of the Bishop of Woolwich's now famous (or notorious) *Honest to God* and of the symposia of his fellow Cambridge theologians *Soundings,* and *Objections to Christian Belief* have had the feeling that they have heard much of this reasoning before. This is confirmed by the republication of Fr. Tyrrell's posthumous, and perhaps greatest book first issued in 1909. It is quite remark-

able to see how many of the doubts and questionings of certain no less sincere contemporary scholars had been raised by this famous Catholic "Modernist" of an almost forgotten age. A convert to Rome, Tyrrell incurred increasing displeasure from the authorities for his criticism of tradition and was finally excommunicated. It has often been said that the book under review was an attack on the finality of Christianity. This does less than justice to its larger concern with the reconciliation of faith in Christ with "the Christian Faith" as expressed in the "going concern." It can hardly be claimed that Tyrrell answered all or any of the questions he posed: but that they must be posed, again and again, and grappled with is part of what Christianity means as a historical religion. A religion rooted in a long past event and claiming to speak the everlasting now is always, as Tyrrell points out in his concluding words, "hastening to an *impasse* — to one of those extremities which are God's opportunities."

Dr. Vidler speaks of Tyrrell's relevance for all who are concerned about the future of religion (in the more or less wide sense of the word). Lord Northbourne has this concern urgently and in the wider sense. Naturally he writes particularly on the local background of a Britain in the post-Christian era. And since he wrote much has happened in public life to add point to his argument regarding the consequences of subordinating religious faith to the ideology of technocracy. Yet his concern is universal and men who care for the things of the spirit will take heart not merely from the diagnosis (there are many of these) but from the treatment and cure of our common ill. We commend especially the stress on the discipline of the spirit and the element of obedience in religion.

Both these books have in common a criticism of the merely intellectual and a concentration on the experiential and devotional which can teach matters of no small importance.

MARCUS WARD

Buddhism and Christianity: Some Bridges of Understanding. By WINSTON L. KING. (George Allen and Unwin, Ltd., London. 240 pp. 1963. 25*s*.)

The author of this book is a liberal protestant, who has made a careful study of Buddhism, particularly in its "Southern" form (with which alone the book is concerned), and has spent some time in Burma in close contact with Buddhist teachers. He is impressed by the failure of both Christians to understand Buddhism and of Buddhists to understand Christianity. He sets out to consider the differences between the teaching of the two religions, and at the same time to establish certain "bridges of understanding." He shows the contrast between the two by a detailed analysis of their teaching as regards the nature of reality, the human predicament, the means of salvation and the way of life. He shows also that the contrast is not by any means so unbridgeable as it may at first appear. Thus he makes it clear that the place which is occupied in Christianity by the doctrine of God is held in Buddhism by a "fourfold reality-complex" consisting of dharma or the principle of order in the universe; karma, which establishes a moral order in human life; Nirvana, the utterly transcendent Reality beyond all thought, which is the goal of endeavour and the source of salvation; and Buddha, the stories of whose life and the presence of whose image give him "the quality of a personalized centre for religious devotion." King discusses at length both the unity and the difference between Christian "love" and Buddhist "*metta*" or

"loving-kindness." He finds in the central place held by "*upekkha*" ("equanimity" or "detachment") an ultimate distinction between Buddhist and Christian ethics. In his account of "Christian Prayer and Buddhist Meditation" he shows how the contrast is modified by the Buddhist practice of "intercessory meditation" on the one hand, and on the other by the change of attitude among thoughtful Christians in the direction of the mystical tradition of "spiritual prayer."

SIDNEY SPENCER

What World Religions Teach. By E. G. PARRINDER. (George G. Harrap and Co., London; Agents in India: Oxford University Press. 223 pp. 1963. 12*s.* 6*d.*)

This book with an attractive title is something of a disappointment. While the author sets out with the laudable aim of giving an objective and unbiased account of the main tenets of the major religions of the world, in actual performance it turns out to be very sketchy and unsatisfactory, and is not free from the usual prejudices of propagandist Christian writers when they treat of religions other than their own. This is partly due to his having a very limited objective to achieve, namely to give a brief general course to sixth-form students of high schools, first-year classes of Universities, teachers in training, and the general reader who wants a short survey of the religions of the world and their teachings.

If the author had kept strictly to his aim the book would have been perhaps an elementary but unobjectionable account of a lofty theme. But unfortunately the author has been, perhaps unintentionally, led to make comparisons of the teachings of different religions to the detriment of non-Christian faiths. Such a performance readers in India generally get from Christian missionaries of the type of Farquhar, who in his book, *The Crown of Hinduism*, has tried to show off the superiority of the Christian creed. The persistent, if not deliberate, misunderstanding of the doctrine of Karma; of the monistic theory of the Absolute Reality as giving no scope to morality or worship or prayer; of the theory of Rebirth; and the claiming of uniqueness for one particular *Avatara,* that of Jesus Christ, are all too well known and rather out of date in the present state of knowledge. It will be out of place in a short review to controvert these arguments.

After a somewhat laboured effort at impartial objectivity in the earlier chapters, the real motive comes into the open in the last chapter. In this highly provocative chapter the Indian reader feels that the author has defeated his own purpose and given, perhaps unintentional, offence to the followers of other religions in an attempt to claim pre-eminence for his own faith. The book would have gained if this chapter had been deleted. It is high time that a team of competent scholars, well versed in the great religions, each contributing a chapter on his own speciality, prepared a book to match this attractive and important title.

D. GURUMURTI

Objections to Christian Belief. By D. M. MACKINNON, H. A. WILLIAMS, A. R. VIDLER, and J. S. BEZZANT. With an Introduction by A. R. VIDLER. (Constable, London. 111 pp. 1963. 12*s.* 6*d.*)

It is not often that three religious books hit the "Top Ten," yet this has

happened two weeks running with the Bishop of Woolwich's *Honest to God,* the Archbishop's brief reply, and the book now under review which ran into three editions in two weeks. It is the latest in the famous series of lectures organized by the Cambridge Divinity Faculty for the non-theological student. The writers are a layman professor and three clerical deans of college including the redoubtable Alec Vidler, who writes the Foreword. He points out that the purpose was not to answer objections — many do that — but to plumb their depths without assuming too easily that answers are to hand. The Christian must understand why and how his faith is under criticism in the nuclear age. No one can meet his critic without first understanding the criticism. There is an honesty and astringency in this approach which whets the appetite.

Professor MacKinnon deals with special reference to the alleged failure to present a positive image; its negatives and restraints. He finds most disturbing the manner in which Christian morality is so presented as to leave unraised the positive elements. If the Christian is to make sense of the many times he says "No" he must be more aware to the fundamental "Yes" of the revelation in Christ than he seems willing to be.

Mr. H. A. Williams takes up psychological objections and begins, wisely, by refusing to treat Christianity and psychology as though they are two defined consistent and opposed systems. He confines himself to a highly personalized account of tension between what he once believed to be Christian essentials and his discoveries about how he works as a human person. With the help of a horrifying example he illustrates how deep may be the division between what a man says he believes and the impulses which do in fact control his action.

Dr. Vidler's lecture on historical objections gives the reader help in thinking out what is involved in Christian belief with particular reference to its supposed dependence on a particular bit of history! Many will find this the most interesting part of the book as it is, in most opinions, the most important. He really grapples with Mahatma Gandhi's dissociation of the man called Jesus and the content of the Sermon on the Mount and in so doing gives to many who are inside Christianity a much needed jolt. Those who assume that the truth of the Gospel is bound up with what happened in Palestine in the first century will do well to understand, more than they appear willing to do, the strength of the contrary position if they want to establish what most reckon to be the crucial matter. The reviewer, among many, agrees with Dom Gregory Dix that Christianity is the only religion which actually depends entirely on history. Nevertheless the reading of this lecture is a salutary warning against being cocksure about this, or any other, belief.

Mr. J. S. Bezzant has a difficult task, following the others, in regard to intellectual objections in that many of these have been covered, implicitly or explicitly, in the previous lectures. Yet his examination of the problems involved in the play of the scientific mind on New Testament mythology goes deeper than anything in the book. The strength of his argument can be gauged from the fact that what he sets out as question is the proper background of the Bishop of Woolwich's furore-making attempt in providing the answer.

It cannot be said that the whetted appetite is wholly satisfied. That would be too much to expect in a book of this size. But Christian and non-Christian alike will recognize that here is honest thinking and all men of goodwill will be grateful.

MARCUS WARD

Understanding Islam. By FRITHJOF SCHUON. Translated by D. M. MATHESON. (George Allen and Unwin, Ltd., London. 159 pp. 1963. 25*s.*)

As the author states in his foreword, this book is for those who already know something of Islam, and it will lead to a much more understanding knowledge of the subject. There are chapters on Islam, the Quran, the Prophet and the Way.

Islam means "complete surrender" — to God, and the author calls it the "meeting between God as such and man as such." The idea of predestination does not do away with the freedom of man. He is subject always to the Will of God, but he has intelligence and the will to use it. There are interesting comparisons made here between Christianity and Islam. Islam is not exclusive, it acknowledges that God has spoken in different ways in different religions.

Writing of the Quran, the author points out that Scriptures are sacred not because of their subject matter, but because they are Divinely inspired.

Of the Prophet, he says love of him but not divinization of him is essential for the Muslim.

The last chapter is on the Way of Sufism, which is called the "kernel" of Islam. To the Sufi there is no reality but the One Reality and so far as they have any existence, the world and mankind, are but a manifestation of that Reality. By the acquirement of virtue, by gnosis, through the help of the Divine Light, the Sufi attains to union with the One Reality.

This is a deeply interesting book and will be valuable to all who seek for a real understanding of Islam. But the lack of an index is a serious omission and there is not even a table of contents to each chapter.

MARGARET SMITH

The Sufi Message of HAZRAT INAYAT KHAN. Volume VIII: Sufi Teachings. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. 332 pp. Frontispiece. 1963. 32*s.* 6*d.*)

I wish the Bishop of Woolwich could have read this collection of lectures, delivered forty years ago, before writing his *Honest to God.* All that he says about experience in depth is here, and so much else besides, which could have helped his honest groping toward a fuller understanding of the message of Christ. It was not for nothing that Jesus commanded us to love our neighbour, holding views different from our own. The new light, in which Christians are being compelled today to re-examine their beliefs, has been available to them from the beginning. They had only to accept the God that Christ himself offered them, the infinite Father of all men, not just of those who called themselves Christians, and their Hindu and Muslim brothers could have told themselves Christians, and their Hindu Inayat Khan, a master of Vedanta, at the same time an Islamic and Christian theologian, spent much of his later life in the West. His books, particularly this one, can be of immediate help to Christians now, and to all who welcome evidence that the One Living God is the personal *guru* of all men everywhere.

When we read his chapters on "Man, the Seed of God," "Karma and Reincarnation" and "The Symbol of the Cross," we can only marvel that, with such a width of knowledge at hand, men anywhere can still cling to ignorant exclusiveness. The Sufi cries from his depths when he says "God speaks to everyone, not only to the messengers. . . . His voice is louder than the thunder and His light is clearer than the sun — if one could only hear it, if one could only see." It is our self-centred-

ness which hampers us, our love of the false self we ourselves create. *Sufi Teachings* describes exhaustively how to overcome this barrier and see with the eyes of the true Self, which springs clear from its Source.

D. S. MAXTED

Munshi at Seventy-five: Volume of Articles. By HIS CONTEMPORARIES. (Dr. K. M. Munshi's Seventy-sixth Birthday Celebrations Committee. 176 pp. 1962. Rs. 5.00).

This volume pays tribute to a personality remarkable on any view. During a career extending over half a century, Dr. Munshi has been a lawyer and a man of letters, an administrator and a politician, an educationist and a diplomat, a constitution-maker and a party leader. It is a record of impressive success, and the contributors do full justice to Munshi's varied achievements. Few will withhold admiration for the sheer zest for life revealed in these pages.

And yet there is something in the story which baffles the reader, something missing as in an imperfect work of art in which the parts dazzle by their brilliance but fail to issue into a satisfying end. The image of Munshi which emerges from these essays has the spontaneity, the vitality, and the unpredictability of a work of art, but not its organic unity and inevitability. Does the incompleteness belong to the life, or to the presentation? It is difficult to say. We have Munshi's own testimony, quoted in one of the essays:

> As I looked back on the past . . . and instantly I realized that that little boy of 1898 . . . was the true and real me . . . and that the subsequent stages of my life have been but crude, inartistic, modernized, tawdry versions of that wonderful original work.

The obvious exaggeration of the statement apart, here is an honest, truthful self-understanding, that one's actual performance has fallen short of the best one was capable of.

Munshi's failure, if he is right in his self-judgement, is significant of the tragedy of modern India. To what glorious visions did the New Education awaken the sensitive spirits in the nineteenth century, and how sad the reality today! Young India, like the boy Munshi, was held fascinated by the image of her own past greatness and was eager to recreate that greatness. Happily or unhappily, the temptations and compulsions of the present proved too difficult to resist or overcome. Perhaps the failure was inevitable, but the dream was irresistible, while it lasted. Munshi's career bears witness to its fascination even for an intellect trained for success in the modern world.

C. N. PATEL

The Resurgence of India: Reformation or Revolution? By K. P. S. MENON. (Publications Division, Ministry of Information and Broadcasting, Government of India, New Delhi. 55 pp. 1963. Re. 1.00).

The Patel Memorial lectures were instituted by All India Radio in 1955 in memory of Sardar Vallabhbhai Patel, who was our first Minister for Information and Broadcasting after Independence. They were intended "to contribute to existing knowledge on a given subject and to promote awareness of contemporary problems." This book is a reprint of the 1962 series delivered by Shri K. P. S. Menon, one of our ablest diplomats, whose vision and profound historical perspective justify his selection.

Beginning with the advent of Gandhiji on the political scene, Shri Menon traces the moral and spiritual aspect of the Indian renaissance and continues with the economic and social phases. What might, in other hands, have been a dull and tedious résumé of history is enlivened by an original approach, the outlining of differences, against the background of religious and cultural traditons, between the Chinese, Russian, and Indian patterns of revolt, by vignettes of the men who directed the course of history in Moscow and Peking during the period. Shri Menon's summing-up of Mr. Khrushchev as "the sanest, wisest, least dogma-ridden Communist he has ever met" is amply justified by recent events. The author's evaluation both of men and affairs is sound, penetrating, often profound; and this, combined with an incisive and highly readable style, makes the book both stimulating and acceptable.

HILLA C. VAKEEL

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes this month of a serious French journal and the thoughtful men who direct it.—ED.]

THE OTHER DAY I picked up, quite by chance, a copy of the new quarterly, *Soleils*, directed by Jean de Foucauld and edited by Jean Groffier. It was a delightful surprise. Here was a new review, highly serious, catering deliberately to a limited audience, bringing, as it were, light from all sources to those who seek it — possibly, as I thought, a French counterpart of THE ARYAN PATH.

I had not met the director for a number of years. As for Jean Groffier, I had run into him only a few weeks earlier when he presented me with one of his delightful tales of France. This I devoured at one sitting and then wrote back telling him how much I was enthralled by it. Why, I asked him, when he came to see me, had they called the review *Soleils*? "*Soleils*" was adopted symbolically, as was "*Planéte*," name of the now famous monthly. *Soleil* was the light from every great source, intended for all who would receive its rays. There was no special approach, no particular doctrine. *Soleils* was intended to be a Tribune of Ideas, a Trade Union of Thinkers from every corner of the globe. As we spoke, I was reminded of the interview I had had the privilege of having with Shri Ma Anandamayee in New Delhi in 1961. "What shall be the colour of the Sun?" asked my friend Ricardo Mosquera. "Why, every imaginable colour is to be found in the Sun," said the Ma, "that is, if you look with naked eyes and observe externally. As for the inner Sun, of which the outer Sun is but a reflection, this is always there, to be seen by the inner eye. Then one sees the two, the outer and the inner, and discovers them to be one and coming from the same source."

Jean Groffier told me something about himself. He is of Belgian and Spanish descent, has travelled extensively in the Middle East and Iran, and in all the books he has written — these number more than fifty — he has expressed his interest in Man Isolated, Man the Individual. In one book he has talked mostly about Christianity and the Vedanta (the Christianity, that is of the Sermon on the Mount). He there considers the question of the eternal message. In other books, in his novels

in particular, the problem of the intolerant man, man who has (so he thinks) the whole truth, preoccupies and disturbs him. In one of his novels he is concerned with Islam. In another novel *L'Appel du silence*, there is the spirit of the high mountains, possessing an almost mystic grandeur. The mystic spirit of Islam, its simplicity as a religion, interested him and the result was a magazine, *Islam-Occident*, which he edited jointly with the famous Islamic scholar, Taba Essafi.

Jean Groffier next wrote a strange book, *Le Secret d'Hitler*, in which there is a good deal of mysticism. To him there are two forms of magic — black and white; black magic is largely practised by some controversial and fascinating figures, and white magic is contained in esoteric philosophies; one is likely to mistake the one for the other. Groffier is conscious of this trap and steers clear of it.

Soleils, then, is to bring together all serious problems and to set them before the readers. In most cases the books reviewed or discussed are published by La Colombe, run and directed by de Foucauld. A book published by La Colombe I have just finished reading is called *La Danse avec le Diable* by Günter Schwab. Here is a discussion between several characters and the Devil himself, who is positively exuberant that his work of destroying civilization is being systematically undertaken by other agencies. He can, therefore, sit back and smoke his pipe in peace. Civilization is being petrified by the pollution of air, the poisoning of food, by infernal noise and a host of other measures science has devised, ostensibly to help man; the result is, alas! quite the contrary. The Devil's exaltation has to be imagined, for he can well — as indeed he does — dance in diabolic glee.

The book, written in the form of a novel, is intended to awaken the conscience of people, in the way other distinguished authors have in diverse ways and at various times tried to awake it. Lecomte du Noüy attempted that in his book *L'Homme et sa Destiné*, Alexis Carrel in *Réflexions sur la conduite de la vie* and in recent years Pierre Teilhard de Chardin has spoken like words of great hope and charity (*caritas*). It is, says Jean de Foucauld, in his fine essay "*Le Mage et le Magicien*," the Mage who will be in charge of the future humanity.

Soleils, with fine men like Jean de Foucauld and Jean Groffier to direct it, fills a great need. It helps take many men back to the source of things, to the Light in all. It is a kind of spiritual *Surya-namaskara*, a salute to the sun.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

In the recent unsavoury affair in Britain, the details of which filled the columns of the press, questions of national security were involved with prostitution and perverted sex activities, even innocent connections with important public figures being smeared with the general mud. The suicide of one of the chief characters, and the queue of eight hundred

people at midnight, 25-26 September, for Lord Denning's report on the matter (by 1.45 a.m. 4,000 copies had been sold), as regards the Security Service, were all part of the unwholesome picture. We are not concerned with these aspects now, but simply with one point made in the Judge's report, dealing with the mass of rumours that cast suspicions on the integrity and character of other Ministers. Addiction to calumny is a fundamental human failing. *The Guardian* (26 September 1963) in its summing-up of the report stated that there was not a shred of supporting evidence for some of the rumours:

> Something should be done to stop the trafficking in scandal for reward. The machinery is ready to hand in the new Press Council.
>
> Scandalous information about well-known people has become a marketable commodity. The greater the scandal the higher the price it commands. It is offered to these newspapers — there are only a few of them — that deal in this commodity. They vie with one another to buy it. They publish what they can, but there remains a substantial part unfit for publication.
>
> This goes around by word of mouth. Without the original purchase, it might never have got started on its way.

Such mud-flinging is nothing new. Theosophists in the last century were very much victims of it, especially H. P. Blavatsky, as the chief target. She describes it graphically in her *Key to Theosophy* before demolishing, "subject to the strictest verification," some of the accusations that her enquirer has encountered:

> It was useless for us to go on denying, day after day and year after year, every kind of inconceivable cock-and-bull stories about us; for, no sooner was one disposed of, than another, a still more absurd and malicious one, was born out of the ashes of the first. Unfortunately, human nature is so constituted that any good said of a person is immediately forgotten and never repeated. But one has only to utter a calumny, or to start a story — no matter how absurd, false or incredible it may be, if only it is connected with some unpopular character — for it to be successful and forthwith accepted as a historical fact. . . . A calumny among news, is what an octopus is among fishes; it sucks into one's mind, fastens upon our memory, which feeds upon it, leaving indelible marks even after the calumny has been bodily destroyed. A calumnious lie is the only master-key that will open any and every brain. It is sure to receive welcome and hospitality in every human mind, the highest as the lowest, if only a little prejudiced, and no matter from however base a quarter and motive it has started.

Here, it would seem, is a test for self-examination, for everyone.

"Productivity for What?" was the title of the address by the City Architect of Sheffield, J. Lewis Womersley, to the Institute of British Architects at their annual conference, at Sheffield, in July 1963. A shortened version printed in *The Listener* (19 September 1963) is well worth thought:

> One of the great faults of our own day, it seems to me, is that we are too prone to accept all the superficialities of our civilization, and less and less to discuss its fundamentals. We tend to accept without question that we must strive to acquire more material wealth and to gain more leisure time, without making more than the most cursory examination of how we might best use either.

Similarly architects may concentrate on increasing building productivity without asking about the wisdom of its end, and without appraising real priorities and fairness of distribution. Productivity without principles means imbalance and confusion.

> . . . While two-thirds of the inhabitants of the world are undernourished, the other third is busy manufacturing vast quantities

of goods, a considerable portion of which is unnecessary, and much actually unworthy of the efforts of any civilization. We find manufacturers deliberately planning for the early obsolescence of luxury products for the better off, aided by the advertising psychologists and the credit-buying agencies, while the worse off are unable to obtain a decent home.

Our "inequitable economy" leads to the monstrosities of what Lewis Mumford has called Megalopolis, the city run mad. Industrial waste heaps and river pollution infect the northern cities particularly, but everywhere is the same problem. Mr. Womersley suggested as possible answers a common ownership of land, and long-term credit at low rates of interest for priority building, such as that for housing and other community needs, to prevent commercial over-exploitation. Technical improvement in mass production should be allied to improved environment. He supported the idea of drastically reducing some of the present urbanized industrial communities, and starting afresh elsewhere, bearing in mind the suitability of site and the personal human needs for living — creative productivity, in other words. If Planners took the community more into their confidence, he felt, the latter would have an interest in the matter, with "benefits both physical and spiritual."

Doubtless it would have been outside Mr. Womersley's assignment to explain what he meant by spiritual benefit, but it may well be that the general lack of consideration as to the spiritual nature is the main factor in what he so rightly decried, the popular attention to superficialities and the failure to recognize the importance of fundamentals. Do his objectives, valuable as they are, meet the need completely?

The other side of the picture to the gloomy one in Britain, of increasing juvenile delinquency, of irresponsible "beatnik" attitudes, is to be found in the wide-spread urge among young people to be of service. The International Voluntary Service, the British Section of Service Civile Internationale, organizes unpaid volunteer week-ends for short-term work camps to carry out needed community projects, or even local help to old people (cleaning and re-decorating their homes), and so on. It also has short-term and long-term projects for work abroad, in all parts of the world where such service is needed. This is the material "body" of the work, mutual understanding through such service being its "soul."

Practical workers and technicians are as necessary as teachers and students, though the latter, having longer holidays, are more in evidence. Some firms, however, are beginning to let their younger staff co-operate. But now the supply of unpaid volunteers has by far exceeded the means to cope with and organize them for work. In the past year 5,000 have had to be turned down, simply for this reason, and a three-year plan for extending and improving the staff work is being put into action, helped by grants from various trusts.

Such news is cheering, and even though it does not make the headlines, the work may perhaps benefit from not being in the fierce distorting light of journalistic publicity, with its aggrandizement of self-esteem.